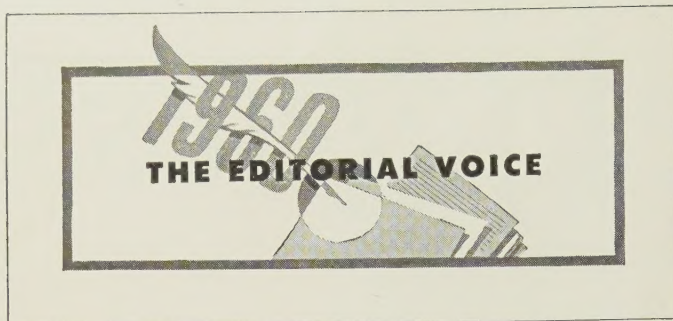


NOVEMBER 16, 1960



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WILL AND EMOTION IN THE CHRISTIAN LIFE

Emotion, says Drever's *Dictionary of Psychology*, is a state of excitement or perturbation, marked by strong feeling and usually an impulse toward a definite form of behavior.

"Excitement, perturbation, feeling." These are states of mind we are all familiar with. In a world as violent and full of conflict as this, these come and go, blaze up and die down in the average man's bosom a hundred times a day. The normal man and woman will in the course of a few months experience every degree of emotion from near ecstasy to mild dejection without apparently being any the better or the worse for it. Of course I have in mind here only the normal man and woman. The psychopathic personality lies outside the field of this study.

The emotions are neither to be feared nor despised, for they are a normal part of us as God made us in the first place. Indeed the full human life would be impossible without them. One recoils from the thought of the man who lacked all feeling. He would be either a cold, naked intellect such as inhabits the pages of the science-fiction novel, or a mere vegetable, such as is sometimes found in the incurable wards of our mental hospitals.

The right relation of intellect to feeling and feeling to will is disclosed in Matthew 14:14. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." Intellectual knowledge of the suffering of the people stirred His pity and His pity moved Him to heal them. This is how it was with the ideal Man whose total organism was perfectly adjusted to itself; and this is the way it is with us in a less perfect measure.

A state of emotion always comes between the knowledge and the act. A feeling of pity would never arise in the human breast unless aroused by a mental picture of others' distress, and without the emotional bump to set off the will there would be no act of mercy.

That is the way we are constituted. Whether the emotion aroused by a mental picture be pity, love, fear, desire, grief, there can be no act of the will without it. What I am saying here is nothing new. Every mother, every statesman, every leader of men, every preacher of the Word of God knows that a mental picture must be presented to the listener before he can be

moved to act, even though it be for his own advantage.

God intended that truth should move us to moral action. The mind receives ideas, mental pictures of things as they are. These excite the feelings and these in turn move the will to act in accordance with the truth. That is the way it should be, and would be had not sin entered and wrought injury to our inner life.

Because of sin the simple sequence of truth—feeling—action may break down in any of its three parts. The mind which is created to receive truth is often turned over to falsehood, and the feelings thus aroused may incite the will to evil action. The contemplation of any wrong or forbidden thing cannot but inflame the feelings to sympathy with evil.

A regrettable example of this was David's long gaze at the beautiful Bathsheba in the act of bathing. The king was moved by what he saw and acted accordingly, and the bitter and tragic consequences dogged him to the end of his days. He saw, he felt, he acted, precisely as his Lord did centuries later when He healed the sick. The difference in the moral quality of the acts of the two men resulted from the difference in their feelings, and these were the result of the objects that aroused the feelings. David saw a beautiful woman; Christ saw a suffering multitude. One gaze led to sin, the other to an act of mercy; but both followed the simple law of their inner structure.

Another breakdown in the truth—feeling—act sequence comes when the heart for selfish reasons deliberately hardens itself against the Word of God. This is the state of all who love darkness rather than light and for that reason either withdraw from the light altogether or when exposed to it stubbornly refuse to obey it.

The covetous man looks on human need and sternly refuses to be moved by it. To yield to the impulse of generosity naturally aroused by the sight of poverty would require him to give up some of his cherished hoard, and this he will not do. So the fountain of generosity is frozen at its source. The miser keeps his gold, the poor man suffers on in his poverty and the whole course of nature is upset. Is it any wonder that God hates covetousness?

But be sure that human feelings can never be completely stifled. If they are forbidden their normal course, like a river they will cut another channel through the life and flow out to curse and ruin and destroy.

The Christian who gazes too long on the carnal pleasures of this world cannot escape a certain feeling of sympathy with them, and that feeling will inevitably lead to behavior that is worldly. And to expose our hearts to truth and consistently refuse or neglect to obey the impulses it arouses is to stymie the motions of life within us and, if persisted in, to grieve the Holy Spirit into silence.

The Scriptures and our own human constitution agree to teach us to love truth and to obey the sweet impulses of righteousness it raises within us. If we love our own souls we dare do nothing else.



The First Thanksgiving

FROM A PAINTING BY JENNIE BROWNSCOMBE — PHOTO BY EWING GALLOWAY

Five Kernels of Corn

By REV. MARK W. LEE

ALL of us know something of the story of the Pilgrims who set forth from Leiden, Holland, and sailed west. Their first winter in America was more than severe. At one time only six out of one hundred colonists were on their feet able to serve the others. Death came with the cold, and the threat of Indians increased as the number of able-bodied persons declined. When spring came in 1621 the Pilgrims managed to plant a few acres of corn, peas and barley. By fall the people felt encouraged and the governor ordered a festival of three days to which the Indians and their leader, Massasoit, were invited. It is that harvest festival which we regard as the beginning of the Thanksgiving Day tradition in America.

Two centuries later the people of Plymouth, Massachusetts, gathered for a state dinner in honor of their Pilgrim Fathers. Beside the plate of each guest there were five grains of parched corn. This ration of corn was in remembrance of that first spring when the Pilgrims were waiting for their crops to come to maturity. From their seven cabins on

the knoll above the shore the people had come to receive their portions. Each person, man and child, received five kernels of corn, and then the supply which they had bought from the Indians was exhausted. For the following weeks their food came from sea and forest. Shellfish, nuts, berries and game made up the diet. When the corn was finally harvested the Pilgrims had lifted their hearts in Thanksgiving and called for their Indian friends to join the festivities.

The Plymouth settlers had an early precedent for their thanksgiving. Paul knew want and concern in the gloom of the dungeon. Then food came, together with warm clothes and a visit from a friend. So moved was he that from his pen came his most gentle letter—the one to the Philippians. He expounded his optimism and in the fourth chapter launched into a persuasive argument for the giving of thanks.

The thanksgiving of prayer is found in the sixth verse: "Be careful for nothing; but in every thing by prayer and supplication with *thanksgiving* let your requests be made known unto God."

Thanksgiving is a part of the formula of prayer. Thanks and praise must be as necessary to prayer as salt and pepper are to food. They must represent an attitude about prayer. For example, it is doubtful that the emergency prayers of passengers on a sinking ship or of soldiers in a beleaguered trench have much praise and thanksgiving in them. The omission is not the result of the immediacy of the situation but due to the lack of prayer skill. The prayers, with all the sincerity in which they are uttered, seem bland and pitiful—even selfish. The man who does not practice prayer cannot have learned to pray and does not know of his own need to thank God. His prayers tend to request only those things which may be used for his own advantage.

Thanksgiving, then, helps to offset the errors we make in our prayers. If sincerely done it must mean that even selfish requests are to be measured against the greater wisdom of God. Indeed, it is so completely human to err and to be egocentric in our requests that we need delib-

erate forms of worship to help mitigate, to an extent, these problems.

We are told that "thankfulness" is "thinkfulness" in the Anglo-Saxon. It certainly fits the idea that rumination and maturity will produce more efficient methods of prayer. Values will begin to show that will lead us into habits of thanksgiving. Ultimately we shall know what it is to offer the sacrifice of thanksgiving—and "sacrifice" is the scriptural word. It is costly to the human ego.

It seems natural then to say that an unthankful man must be a prayerless man. He sees his blessings as the consequence of his own achievements. He lifts his arms in a broad gesture and recites what he has thought all along: "Is not this great Babylon, that I have built?" We say it in a million different ways and continue to feed on the grass of the meadow when we might be feasting on manna from God. There is something lonely and forlorn about the man who is unthankful. He lives on the edge of bitterness. He has a sense of personal worth which is warped. He thinks himself to be independent and strong when he is an island uncovered for a few hours of time before the tide returns and all is gone.

Literature is dotted with illustrations of the implied principles. Many are rich and unthankful as was Ebenezer Scrooge. Others are

poor and thankful as were the Bob Cratchits.

What of Christ before the judges, of Paul before Nero, of Christians before the cynics in any generation? How meager their provision or that of the Pilgrims, but thanksgiving is there.

Which leads us naturally to the *thanksgiving of position* suggested in verse eleven: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."

So much thanksgiving that we hear is in terms of comparisons and contrasts which cannot be very attractive to God. The quality of appreciation falls when we are grateful that things are not so bad for us as for others. We may be walking perilously close to the Pharisee who thanked God he was not as other men, even as the unfortunate one bowing in the same sanctuary.

Is the God who provides food, clothing, warmth and status the same One who permits a broken leg, the loss of a baby, or who allows a typhoon to splinter a village? Remember the story of the boy whose widowed mother was so destitute that she had no blankets for him. On cold nights she used light boards and rags to keep him warm. With a twitch of regret in her heart she began covering him one evening, but the sorrow was dispelled when he said, "Mother, what do poor folk do this cold weather who have no boards to put on their children?" He did not know that he was at any disadvantage and his thoughts were of those who must have had less rather than more.

We are told by the psychologists that we can bear more if we can believe another person near us is as bad off as we are. One hundred and thirty-three servicemen were tested to discover how much electric shock they thought they could bear. When tested alone they cut off the electricity at a relatively low point, feeling that they could not stand more current. When each was tested with another man who he believed was receiving the same current his tolerance doubled. The other men actually were feeling no shock but the tested men did not know that. With our eyes on men we may be stopping at measurements unsuited

to the potential within us. What if my neighbor feigns discomfort before I have reached even the minimum tolerance? I quit. I say, "No more." If, on the other hand, Christ sits next to me I shall not withdraw too soon. He can take me beyond what I thought I could be or could bear.

Apparently we find what we look for. How is it that in a certain situation some will find fault and some will find good? Why do some see our American surplus as a curse and others as a blessing? Why is it that what gleams for one has gloom for another? Is it possible that the heart rather than the conditions determines whether the man is glum or glad? The poet, Southey, writes of a Spaniard that he met who "always put on his spectacles when he was about to eat strawberries, so they might look bigger and more tempting." There are many "spectacles" in life which color our vision. Faith must make things look different than unbelief. Hope certainly does something to events that despair does not.

Out of what appears to be calamity to the despairing grow unthought-of values. Robert Louis Stevenson dreamed of Treasure Island, not while sailing the seven seas, but during a siege of tuberculosis. His imagination became a ship, a lad, a peg leg sailor and treasure. Fanny Crosby was blind—nothing but darkness at midnight or midday, but her eyes were open in another direction so that she could concentrate on gospel songs which have warmed the hearts of millions of people. Paul went to prison and Bunyan to Bedford jail, and who can doubt that their writings bear more force because of it?

In a school where I once taught, a married student, solemn and shaken, told me his wife's illness had been diagnosed as cancer of the blood. She would not live. There were infant children, bills would mount, and he was preparing to withdraw from school. His wife heard of it and stopped our mourning. She would have none of this dropping of school and none of this sorrow. God had given her life, husband and children. God had led them to school and had not changed His mind. Life would go on as

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Obedience—

The Condition of Blessing

By REV. ALAN REDPATH

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—ROMANS 5:19.

OUR text opens up for us a vast subject, a subject which many of us have either ignored or forgotten.

What place do you think obedience has in God's plan for your life? Is it optional, or is it essential? Is it something I may choose at certain points and reject at others; or does salvation involve absolute obedience? If it does, then how can salvation be by faith and faith alone?

To help in answering that vital question, and to get at what I believe is the root of a great deal of superficiality in Christian testimony today, I want you to think with me upon this tremendous verse of Scripture.

In the very beginning of the story of human history the one condition for the enjoyment of God was obedience to His authority. At the close of the story of redemption we read, "Blessed are they that *do his commandments*, that they may have right to the tree of life" (Rev. 22:14).

In other words, only obedience to God gives us access to life and to His favor. And if you ask me how

the disobedience that took place at the beginning of history was changed to obedience which opens the way to the presence of God again for us, I point you to the text: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The whole redemption of Jesus Christ, the whole message of the cross, lies in restoring obedience to its proper place. The greatness of God's salvation is that He brings us back to a life of total obedience to His will, and it is only when we live that life that we live to His glory. It is only when we live that life in submission to His absolute authority that we have any right to expect that one

day we shall share heaven with Jesus Christ.

Modern psychology has indoctrinated this generation to believe that self is basically good and all we need is refining and educating and polishing up, and religion. The Bible says that self is essentially sinful, arrogant, proud, selfish and self-willed, and the only way of realizing the purpose for which we are born is in unconditional surrender to the sovereignty of Jesus Christ. It is not my decision for Christ (a term I do not find in my Bible) which decides my destiny; it is the direction of my life that decides my destiny. A decision for Christ which has not been followed by the direction of a life in submission to the sovereignty of Jesus Christ is not valid in terms of New Testament salvation. For if faith is without works, it is dead. And if belief is not followed by obedience it is not real. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

AN UNCHANGED STANDARD

Take the story of Abraham (Gen. 22). He obeyed God; therefore God said to him, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." There is the whole basis of the missionary cause: "In thy seed shall all the nations of the earth be blessed." Why? "Because you believed Me"? No, "because you *obeyed* Me." If I would be a channel of blessing, it can only be through a submissive will. I remind you of the Lord's words to Moses concerning Israel, "If ye will obey my voice indeed . . . ye shall be a peculiar treasure



Rev. Alan Redpath is pastor of Chicago's Moody Church and director of Mid-America Keswick, held each fall in Chicago. . . . The message given here was preached at the famous Keswick convention in England this past summer. We received the article through the courtesy of Rev. H. F. Stevenson, editor of "The Life of Faith" and of the Keswick sermons. Because of space the message is somewhat condensed.

unto me above all people" (Ex. 19: 5). And the Lord Jesus said, "Ye are my friends, if ye do whatsoever I command you [obey my word]."

When God spoke to Moses about life in the Promised Land He said, "I set before you . . . a blessing, if ye obey . . . and a curse, if ye will not obey" (Deut. 11:26-28). Does this word come like an arrow of spiritual conviction? You have known through years of Christian experience almost the sense of the curse of God upon you, even though you are a child of God. If you are brave enough, beloved, to look into the reason for it all today, you would find it arises in the root of rebellion in your heart. The Lord spoke to Samuel about Saul: "It repenteth me that I have set up Saul to be king: for he . . . hath not performed my commandments" (1 Sam. 15:11). So Samuel said to Saul: "To obey is better than sacrifice. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee" (verses 22, 23).

If at any moment in the course of my Christian life I resist God's sovereignty in any respect, at that moment He will remove me from my sphere of service. Oh, I could stay in the pastorate and preach the same sermons, or I could stay on the mission field or continue to teach in the Sunday school; but from heaven's standpoint I have been removed. From me has been taken all Holy Ghost unction, which He will give only to the submissive life.

That is what Paul felt when, writing to the church at Corinth, he said, "I am no shadowboxer, I do not beat the air; I buffet my body, I deal it blow upon blow; lest, having proclaimed the rules to others, I should be disqualified" (1 Ep. 9:27 free translation). Oh, the tragedy of so many Christians today who, in the sight of heaven, have disqualified themselves for Christian work because on some issue they have said "no" to the authority of the Lord Jesus.

THE POWER TO ATTAIN

You say it is impossible to obey. Friend, the disobedience of Adam shut the gate to heaven for all of us; but the obedience of Jesus Christ has opened it again. And that obedience of the Lord Jesus, worked out in your life and mine by the power

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of the indwelling Holy Ghost, is the way back to the favor of God.

Consider the text with me in detail. Notice the contrast between the disobedience of Adam which resulted in our condemnation and the obedience of Christ which results in our righteousness. "By one man's disobedience many were made sinners." How did that happen? The act of arrogance which our first father committed imparted to the whole human race a nature which is anti-God. Judicially I am involved in that awful act of aggression against the authority of God. Experimentally I am involved in it too, because there is not one individual anywhere in the world who has not said *Amen* to Adam's act of aggression against God. There is not one who has not at some moment said "no" to His authority, who has not demanded the right of self-expression and insisted upon his own way.

The whole power of sin working in a man has its root in the fact that he is a child of disobedience. By nature he has a rebellious heart, and in spite of his profession of conversion and faith in Jesus Christ self has never been broken. Though he claims forgiveness of sins, he has no experience of deliverance from S-I-N. Therefore if there is to be redemption at all, the one thing that Jesus must do is somehow to remove the dominion of disobedience from the human soul, which is the root of all our misery, and restore us to the life that is submitted to the will of

God. All understanding of Calvary which does not strike right at the root of all human misery and which does not dethrone self and deal with the "I" in us is totally inadequate for an experience of the grace of God and of His delivering power.

A NEW LIFE

And so the Lord Jesus came, and oh, bless His name, He was obedient unto death, even the death of the cross. By the one man's disobedience the many have been made sinners. "So," says Paul, "by the obedience of one shall many be made righteous."

How does that happen? In the mind and in the sight of heaven and of a holy God the disobedience of Adam has been replaced by the obedience of the Lord Jesus Christ. By that obedience we are made righteous, we are accounted righteous. And when we receive Him as our Saviour and our Lord we receive within us a life of submission to His will, a life of obedience.

I hope that this becomes a vital, living, pressing, urgent reality to every one. When you receive Jesus Christ as your Saviour you don't simply receive life and get your sins forgiven and get saved from hell and go to heaven. That is not the gospel; that is the result of the gospel. If you are born again, implanted into your nature is a new nature, the very life of Jesus Christ, who humbled Himself and was made obedient unto death.

You see, the disobedience of Adam reigned in the whole human race and brought death, but now the obedience of Jesus Christ reigns in the life of a child of His and brings righteousness and life. To receive Christ means to receive the power of a new nature which can give me power to obey God in all things, if I am willing.

So I would say to you, the obedience of Jesus Christ to death is the only way that any of us begin to live as Christians. It is His obedience that made it possible; it is the Lord stepping from heaven to Calvary. It is that submission of God's perfect Man that opens the way back to heaven for us all. But if that is the way into life, I want to say that your obedience to the Lord Jesus is the only way of evidencing that life in reality.

The greatest thing about a family

is family likeness. The one thing that distinguishes an unregenerate man from a Christian is his disobedience to the Lord: the principle of pride, the principle of self, the principle of vindication, the principle of self-centered living. The one thing that distinguishes a Christian, a genuine Christian, from an unbeliever is his likeness to the Lord Jesus. There, beloved, at the very heart of the Word of God is the distinguishing mark. Not what I believe, not a statement of creed; it is, Do I obey the Lord Jesus Christ?

MARKS OF THE OBEDIENT

What does this involve in daily life? Turn to the pattern as expressed in the life of our precious Saviour, and I give you very simply one or two things which mark out the life of Jesus and which must mark every one of His followers.

To the Lord Jesus Christ obedience was a life principle. It was not just a single act nor a series of acts; it was an attitude of His life. "I came . . . not to do mine own will," He said, "but the will of him that sent me." The controlling power of the life of our blessed Lord was submission. If He had on any one issue permitted any rival to the absolutely perfect will of His Father, not one of us would have been saved. He lived for one purpose, and that was to get the will of God which was done in heaven to be done in earth.

The Early Church, in the midst of pressures which were overwhelming, in the midst of opposition which I am sure has never been equaled since, in the midst of the totalitarian power of a Roman Empire which threatened to crush it, said, "We ought to obey God rather than men." And because they did that, heaven

opened, the Holy Ghost fell upon them and the power of Rome was shattered.

If you and I were to live for just one week in total submission to the authority of Jesus Christ, oh, what revival would break out! The whole principle of the life of the Lord Jesus was utter submission to God.

A JOYFUL WALK

Obedience was not only a life principle in Christ; it was a *joy*. "My meat is to do the will of him that sent me." "I delight to do thy will, O my God." The one thing that satisfied the hunger of the heart of our precious Lord was to do the will of God. It refreshed Him, it strengthened Him and made Him glad.

Do you mean to tell me that in preaching a message like this I am

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A charge to a pastor at his installation

The Word of God in Power

By REV. HAROLD C. HILL

OUR concern today in this service of installation is the power of the preached Word. This is an age of power. But all the various types of power have only served to intensify mankind's dilemma and leave no place to hide from the frightening results of our evil ways.

The church could be the greatest power for good in our nation, but the only power the church seems to know much about today is the power of numbers, the power of human influence and the power of ecclesiastical authority. The Early Church knew nothing about fleshly powers. The apostles had not been taught in seminary how to win friends and influence people. Paul never did any lobbying in the courts of the Caesars, clamoring for a hearing because he was a voice "representing several million Christians."

The only power Paul knew anything about was the power of divine truth energized by the divine Spirit. That is the power that the church

needs today, and it is the only kind of power that will accomplish what needs to be done.

I am persuaded that there is a holy passion in the heart of this pastor. I have simply asked the Lord to let me say something that will encourage him to depend only upon the Holy Spirit. If I may contribute to the value and effectiveness of the preaching that emanates from this pulpit in the coming months I will count it all joy.

John tells us (7:46) that policemen sent to place Jesus under arrest found it impossible to do. "Never man spake like this man," they said. It was fitting that John should be the one to record this incident, for his Gospel introduces Jesus as "the

Word"—the Word, God's message to men, the expression of God's thoughts conveyed to human hearts. Never man spake like the "Word" spake.

Sir, your Saviour says to you upon this occasion of your officially assuming the solemn responsibilities of this pulpit: "As my Father hath sent me, even so send I you." You are sent to embody God's Word to men. Even as "the Word was made flesh, and dwelt among us," so now you, though subject to the limitations of the flesh and its temptations, must dwell among this people and be God's message to them.

And may it be said of you as it was said of your Lord, "Never man spake like this man." If that be too great a responsibility for you to become as Jesus Himself was, God's messenger to this people, and if I hear you say as David once said, "It is high, I cannot attain unto it," I can only reply to you that you knew something of the sacred responsibilities of this high calling when first



Rev. Harold C. Hill, who preached this sermon at the installation of a fellow minister, is pastor of the Alliance church in Jamestown, N. Y.

you responded to it. It is the low concept of our calling which makes our work as ministers the fruitless, barren thing it has become in church-going, sin-loving America. "(I am) persuaded better things of you, and things that accompany salvation," for I know of your "work of faith, and labour of love." If I may be so presumptuous as to hope that I can inspire you to a higher plateau of power and anointing and fruitfulness than you have heretofore experienced, I know it will be done only if I succeed in setting before you the goal of being the kind of a preacher Jesus was.

Jesus spoke with authority; not with the authority of place and position among men, for He never attained that place. Don't ever forget that Jesus never attained among men the stature of religious authority. From the standpoint of ecclesiasticism Jesus simply never made the grade. He never tried. He castigated pompous ecclesiasticism frequently and vehemently.

Nevertheless Jesus spoke with authority. When He came forth from the mountain village of Nazareth (where during the silent thirty years the pure, clear waters of truth and conviction had been accumulating in His mind and heart), when the flood-gates of His soul were at last thrown open, truth flowed forth in tremendous volume: life-changing, sin-convicting truth.

Something electrifying and awe-inspiring took place in poor, oppressed Israel. A voice was heard in her villages that brought to her distressed ears a message such as she had not heard for many generations.

Some preachers make a prison out of the Bible. God is in its pages, but He remains there, confined, unable to project Himself into the present day and its very real and appalling needs. Some preachers make a museum of the Bible. There the spiritual life is on display, but it is an antiquated curiosity. It is a life for prophets and apostles in ancient days, not for poor, twentieth century sinners like you and me. But when Jesus preached His hearers felt themselves moved into immediate contact with the unseen world. He had come to them from that world and He brought them

news and information that He knew to be authentic and entirely relevant to their immediate need. The shepherd left his sheep and the husbandman left his vineyard and the fisherman left his nets and the harlot left her haunts of sin to go and hear the new Preacher, the Man who had something from heaven to say to men on earth in their need.

The most important thing about Jesus' ministry was that it was a personal ministry. In all human history there has never been a greater problem than human life and individual character. We are not psychiatrists, however, and we do not need to be, for it is our privilege to bring complex human life into direct contact with the Creator who made the human personality. He has never once been baffled by the problem of human personality. He stepped out of the quiet, obscure life of a village carpenter to move in and out among all kinds of people, "and (he) needed not that any should testify of man: for he knew what was in man." In no instance did He say the same thing to any two persons, for no two persons He met were alike.

The Lord Jesus Christ is still God's "Word" to man, and when you stand in this pulpit in the power of the Holy Ghost, trembling with the consciousness of a message that has come from God and impatiently demands to be poured forth into the hearts of men, it will be true of you, as Jesus said, that from within shall flow rivers of living water. "And every thing shall live whither the river cometh." The Holy Spirit will apply truths in ways you never dreamed of, and people hungry for God will go out of here saying, "Never man spake to me like this man."

Here are three things that must mark your ministry: First, I charge you to be for everything God is for. Second, I charge you to be against everything God is against. Are you one of these twentieth century clerics who says, "I never preach about 'things'?" If so, then you are not a true successor to the Christ who preached repeatedly against every sin of His day. For further particulars consult the Sermon on the Mount and the many discourses recorded in the Gospels. Third, I charge you to

preach always with a view to developing a New Testament church, in every way patterned after the Book of Acts and committed to the mighty operation of the Holy Spirit, witnessing and working miraculously and convictingly through all its members.

If you will do this, I predict for you three results: Some who hear you will go away angry and never come back. It happened frequently when Jesus was preaching this same gospel in Galilee. He was not only a savor of life unto life, but of death unto death. To worry about the results of authoritative preaching is a subtle form of unbelief that effectively negates the real value of everything you so earnestly spoke of as you stood in the pulpit.

Some people will respond. There are hungry hearts everywhere who will almost instinctively recognize divine truth when they hear it and will say, "This is what my poor heart needs."

Some who have sat in these pews for months or years unmoved by truth will at last be "dug out" by the Holy Spirit's faithful witness. The miracle of genuine conviction will be evident to all. This is no reflection upon your predecessor, for I know him to have been "called, and chosen, and faithful." But you will continue where he left off, and fruit, though long delayed in some cases, will be seen at last. Hearts will not be able to gainsay nor resist the power and holy wisdom that is born of the Holy Spirit.

May God make you here the true follower of His Son who came into the world, not to be ministered unto, but to minister. Often you will feel like saying, as did the man of old: "O Lord my God, . . . I am but a little child: I know not how to go out or come in . . . in the midst of thy people." But we pray God that this day you will be given a new anointing and that you will be led by the Spirit in and out among this people to be to them the very voice of God Himself, in their pulpit, and in their homes and in their hearts. May you turn many to righteousness, and may the throngs of this city, when they stand in the judgment, acknowledge that you brought to them the Word of God in power.





DAVID R. ENLOW, Reporter

AT HOME

Church budget "largest in Christendom": The 1961 budget adopted by members of the First Baptist Church of Dallas, Tex., is \$1,195,000, believed to be the largest annual local church budget "in the history of Christendom." Dr. W. A. Criswell, pastor of the 12,000-member congregation (largest in the Southern Baptist Convention) said about half of the budget will go for missionary causes outside the local church program. The church supports five missions in the Dallas area and regularly tops all 32,000 Southern Baptist churches in gifts to foreign missionary work.

Anglican school for men over thirty: Men past thirty in Canada's province of Ontario who feel inclined toward the ministry may now study in special classes near home. The Anglican Church of Canada has approved plans calling for a school either in London or in Toronto, Ont. The program will offer a three-year course—the first two years in night classes in the candidates' own churches; the last year in residence at the training center.

Florida's unchurched: More than three-quarters of a million people in the "gold coast" area of Florida, including greater Miami, are not affiliated with local churches or synagogues. This information was revealed in what was possibly the largest house-to-house religious survey ever undertaken. Of 1,358,191 individuals canvassed, 872,393 were found to be without a church home.

Seek to help delinquents: A committee for Teen-age Evangelism of the Assemblies of God Home Missions Department is dealing directly with delinquents, hoodlums and gang killers in the New York-New Jersey area. As a result, four converted gang leaders are in Bible school preparing for the ministry, a weekly telecast is produced and "gang" churches are being organized.

ABROAD

West German law permits religion in schools: The government of the West German State of Hess has passed a law which makes religious instruction in schools obligatory if at least twelve students are members of a religious group.

Red opposition increases: The systematic campaign being waged in Red China and North Korea to wipe out all vestige of religion is gathering momentum every day,

reports the Far East News Service. Eyewitnesses who have escaped say that there is no longer any visible Christian church operating in these two Communist-dominated countries. There has been a wholesale confiscation of Christian books, magazines and Bibles. All worship has been forbidden in the communes.

MISSIONS

Mission executives alerted on growth of cities: The annual Mission Executives Retreat, meeting October 3-6 at Winona Lake, Ind., took as one of its discussion topics the urbanization of the world's population. The great shift from rural to urban living was presented in a report by Rev. Louis L. King, Foreign Secretary of The Christian and Missionary Alliance. Between 1900 and 1950 there was an increase of 255 per cent in the urban population of the world (in cities of 100,000 or more). The most rapid growth of cities is in Asia where there was an increase of 444 per cent in the 1900-50 period. A rising tide of urbanization in Africa indicates the shift is well under way there. Léopoldville, for instance, has increased from a population of 126,000 in 1950 to 370,490 in 1960. "The strategic importance of the big cities is without parallel," said Mr. King. "This is where the social, technological and political revolutions are taking place. Those who migrate to the city are an uprooted and overwhelmed people."

Auca Indians show interest in gospel: Three Auca Indians who had a part in the killing of the five North American missionaries in the jungles of Ecuador have prayed for forgiveness. The Aucas are named Gikita, Minkayi and Nimonga. Minkayi and Gikita have shown much interest and are attending gospel services. Nimonga, who had been opposed to having Rachel Saint move to the Auca village, recently asked to hear some gospel records. He then sat by the phonograph listening and repeating each word of the record.

PEOPLE

New president for NSSA elected: Dr. Lloyd H. Knox, denominational publisher of the Free Methodist Church, was elected president of the National Sunday School Association at its convention in St. Louis, Mo. He succeeds Rev. Bert Webb as head of the organization of ninety-two participating denominations from over the United States and Canada. Other officers elected were Rev. Cyrus Nelson, vice-president; Dr. Edward Simpson, secretary, and Hal Cory, treasurer. Dr. Clate Risley is the executive secretary of the organization.

CBMCI elects Pennsylvania attorney: Alfred R. Jackson, Williamsport, Pa., attorney, was elected chairman of Christian Business Men's Committee International at the twenty-third annual convention in Seattle, October 19-23. Other officers are Waldo Yeager, Toledo, vice-chairman; Elliott Stedelbauer, Toronto, vice-chairman; Verle Nietzel, Muscatine, Ia., secretary, and Andrew Hughes, Montclair, N. J., treasurer.

GRACE EXACTS A PRICE

The Cost of Discipleship, by Dietrich Bonhoeffer. The Macmillan Company (1959), New York, N. Y. Revised and enlarged edition. 285 pages, \$3.00.

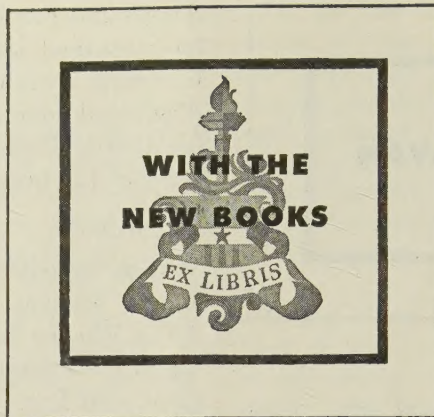
True martyrs are rare in our day. Those who lose their lives in the line of Christian duty are often called martyrs, but unless they died rather than renounce their faith they do not qualify.

Dietrich Bonhoeffer was imprisoned by the German Gestapo on April 5, 1943, because of his uncompromised testimony to the Lordship of Jesus, even over Hitler. He would have been released at any time if he had consented to a muted witness. While in prison, first in Berlin and later in Buchenwald, he ministered to his fellow prisoners, comforting the sick, the anxious and the depressed and declaring the nature of true salvation. Molotov's nephew, Kokorin, was among those who felt the impact of his godly life. In his calmness and self-control during the heavy bombings of Berlin, when others were howling and beating their fists against locked doors, he towered like a giant among men. On April 9, 1945, just days before the Allied forces arrived to liberate the people, Bonhoeffer was executed by special order of Heinrich Himmler.

Against the background of personal history, this book embodies a concept of grace by which the author was willing to live and to die, although it was written five years before he was jailed. "Cheap grace," he says in the very beginning, "is the deadly enemy of our Church. We are fighting today for costly grace."

Cheap grace he defines as that of a doctrine, a principle, a system which proclaims forgiveness of sins as a general truth, as justification of sin without justification of the sinner. Cheap grace preaches pardon without repentance, baptism without church discipline, and absolution without personal confession. This is grace without discipleship, grace without the cross, and grace without Jesus Christ, living and incarnate.

Costly grace, by contrast, is the kingly rule of Christ, for whose sake a man will pluck out the eye that causes him to stumble. It is the call of Jesus Christ to which the disciple responds by leaving his nets and following his Lord. Such grace is *costly* because it calls us to follow, and it is *grace* because it calls us to follow *Jesus Christ*. It is costly because it costs a man his life and it is grace because it gives man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is *costly* because it cost God the life of His Son.



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The remaining thirty-one chapters of the book develop the theme of costly grace, considering the call to discipleship, the righteousness of Christ, the practical import of the Sermon on the Mount and the nature of Christian fellowship. Much is added to the value of this enlarged edition by including several chapters on the concept of the church as the visible community of believers.

Like Kierkegaard in his indictment of the State Church of Denmark, Bonhoeffer directs his criticism to the Lutheran Church in Germany in which he was a minister. His judgments, however, apply to the church universal wherever and whenever men substitute lip service for the consecration so clearly taught in the Scriptures. The title in German, *Nachfolge*, loosely translated is "close followers." The book will have an enduring appeal to all who would be just that, and a solemn warning to those who would follow afar off.—T. E. THOMPSON.

MISSIONS UP TO DATE

The Progress of World-Wide Missions, by Robert H. Glover, revised by J. Herbert Kane. Harper and Brothers, New York. 502 pages, \$5.50.

Many have been waiting for Glover's book to reappear, expanded so as to include the last twenty momentous years of missions history. It is now available and is not disappointing. It is a tribute to the author and a credit to the reviser that so much of the text stands unchanged. In one sense it is not a revision, but a skillful extension of the story with some helpful reorganization.

Kane certainly has a faithful sensitivity to Glover's purpose and perspective and does not seem to have intruded with his own views at any point.

His personal experience as missionary and teacher and the quality of research and writing he has done here would certainly indicate that he could undertake such a project on his own. He is to be commended for having been willing to perpetuate the ministry of Dr. Glover and draw less attention to himself, though he has labored with care and perseverance to produce a book with the balance and evenness of this one, ranging as it does over so much of history and geography. Kane has written another book, *Twofold Growth*, a valuable study in church development in Central China.

The first seven chapters of Dr. Glover's book are reproduced from the original edition. It is in the section dealing with the modern period that there is a much improved format and statistics that bring the accounts up to date. The statistical charts and expanded bibliographies will be very useful to students and teachers. The book will have a ready market for use in academic courses in History of Missions, but it also deserves the attention of pastors and all who are interested in and need current missionary information. If facts are the fuel to feed the flames of missionary enthusiasm, here is a vast supply of combustible material.

It is heart-warming to note that there has been progress in world-wide missions. It is doubtless true, as Kane notes in his introduction, that no two decades in the modern era have seen so many changes in missionary strategy. However, the course of events in this revolutionary world does not require any alteration of the essential missionary objectives that Glover stated in his first edition nearly forty years ago.

The fact is that this record is an indictment of the present-day church, that with all our advantages we have not written chapters for this book more nearly worthy of the missionary purpose to which we profess commitment. It may well be that the progress and growth reported here are not sufficient to have kept pace with population explosion and aggressive non-Christian influence in the world. It is to be hoped that this book will be instrumental in stimulating a renewed concern for the cause of missions. As it does, the earnest desire of author and reviser will have been realized.—JACK SHEPHERD.

Books in Brief

Susie's Babies, by E. Margaret Clarkson. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 73 pages, \$2.50.

Miss Clarkson is known as the writer of poetry and articles for adult journals. This is a charming story that answers the child's question, "Where did I come from?" The format is excellent.



Students at the Baro school for girls, Guinea, Africa

M. KURLAK

When Miss Pond returned recently to Sangha in the Sudan she found a revival in progress

Revival Fruit in West Africa

By MARIAN POND

GOD is doing a real work in the hearts of Christians here. Many have come to tell me what God has done for them. The church bell rings every morning at half past five and every evening at half past eight. They sing, testify, exhort, confess, seek forgiveness, make restitution, praise, worship, listen to the Word and pray.

How they pray! And what a change I can see in many of them!

There is a real unity among the Christians—a sharing, a helpfulness, a love. There is a new reverence in our midst. They prayerfully enter the church. Some kneel to pray. Some just bow their heads and pray. Then they sit quietly until the service begins. There is an eagerness for the Word. Those who can read are searching the Scriptures and passing it on to those who cannot read. When the service is ended they remain seated until the pastor says, "Go home now. The next service is tonight [or whenever]."

I notice a difference in their testimonies. They used to speak mostly of God's help along material lines, such as in times of sickness, or in protection. Now I hear them telling

how God is speaking to their hearts, showing them this, revealing that. They speak of their need of Him, of their spiritual hunger and thirst. They ask others to pray for them in their spiritual need. It thrills my heart to see what God is doing. And it increases my own desire after Him. Do pray with me that I might have the help of the Spirit in helping them.

At the beginning of this moving of God in our midst there were some things of the flesh in evidence. There was real fire—and there was some wild fire. However, those things which are not of God are being cared for by Him. The leaders of the church are continually searching the Word to see what is of God and what is not of Him. They will be satisfied with only what comes from God. Our Sangha pastor told me yesterday morning what has been happening. "This is of God," he would say, "and that is not of God because the Word says thus and so. We want only what comes from God, but we want all He will pour out upon us." My heart echoes "Amen!"

Last night my heart was filled to

overflowing as I listened to the testimonies. One man said that he had been greatly hurt by what one of the heathen said to him. His first thought was, "Let that man perish!" But his next thought was, "When Jesus was dying on the cross He prayed, 'Father, forgive them; for they know not what they do.'" And he also prayed for that heathen man, "Father, forgive him. He doesn't know You, and he doesn't know what he is doing. And forgive me for my first wicked thought."

When he sat down the pastor quickly turned to Romans 12 and read, "Bless them which persecute you: bless, and curse not . . . avenge not yourselves . . . Be not overcome of evil, but overcome evil with good." He exhorted them on the basis of the Word to show forth the love of God, even in the face of persecution. This seems to be the pattern. As one person testifies how God has been dealing with him, another will rise, read what the Word has to say on the subject, and then exhort one and all to live by the Word. A solid foundation!

In a meeting the Christians sometimes pray one at a time. Other times they will "with one voice" pray aloud all at the same time. I don't find this to be confusion. Rather I find my own spirit entering in and praying aloud along with the rest of them. In prayer they weep, confess, plead the Word and the blood; they praise; they laugh with joy; they worship. Last night I heard the blacksmith praying, "Lord, I don't have to worry any more. You take care of everything—no more worry, no more worry!" And he laughed for joy. I laughed along with him, rejoicing in the peace and rest he has found in the Lord.

Join us in prayer that those who haven't yet yielded will soon surrender to the Lord. Pray that they will be saved from excesses not of God, but that they may not miss anything God has for them. Pray that the spirit of revival will spread to other tribes (it is present all over the Dogon [Habbe] tribe). Pray that the increase in souls saved will be multiplied. ♦ ♦ ♦



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Quotes from Our Contemporaries

In *CBMC Contact*, VERLE NIETZEL tells of the requirements for true ambassadors of Christ:

"When men turn their lives over in full submission to the service of our Lord and Master, Jesus Christ, the very power of God dwells within them. Surrender to the Saviour is the sure foundation for the yet unfinished task of winning men to Christ."

A Faithful Bible Woman

By MRS. H. M. TAYLOR

THE women of the Cambodian church have a wonderful leader in the person of Mrs. Nai. Two years ago the women at national conference elected her as their president and this year they went a step further and decided to support her. Mrs. Nai, a widow, will now be free to go from province to province to serve the Lord by helping her own people with their problems. As treasurer to collect the offerings from churches in the different provinces they elected Mrs. Kong, wife of the Bible school teacher.

Mrs. Nai was born in Prey Ttung, Kompong Cham Province. After she was married she went with her husband to Battambang Province and settled in a little town there, coming into contact with a small group of believers. Soon Mrs. Nai and her husband were converted. When he died of cholera she remained in this same town, earning a living for herself and her young son. There were several would-be suitors but her son undertook to keep them away from his mother by threatening each one with a sharp knife. Finally she met an unusually tall Christian widower named Yan and her son apparently had no objection to him.

Mr. Yan and his new wife attended Bible school together, graduated, and then settled at Mongkol Borei where he was pastor for some time. The committee later sent them to Skoun, in Kompong Cham Province, and it was there that Mr. Yan was ordained. Just before the hostilities began between Thailand and

Indo-China (as it was called then), they returned to Battambang Province. Battambang was ceded to Thailand and the Yans fled, encountering great difficulty while crossing the great lake during a severe storm. God spared their lives and they arrived safe and sound at their destination, praising the Lord.

In 1946, after the war was over, Mr. Yan was elected superintendent of the Battambang District. About this time Battambang was retroceded to Cambodia. However, it was not long before the Isaraak (rebels fighting for independence) troubles began. Mr. Yan, suspected of being a spy for the French, was seized, shot and thrown into a pit with many others at Wat Kdol.

Just previous to this tragedy the Yans had adopted a little abandoned girl and the care of this small child helped to take Mrs. Nai's mind off of the grief that gripped her heart. Not long after this she left the Battambang area and went with Rev. and Mrs. David Ellison to Ta Khmau. She officially became a Bible woman and was assigned to be the worker at a small chapel in Oudong, just forty kilometers from Pnom Penh. She remained there about three years, at which time the chapel had to be closed. When the Ellisons were transferred to Kompong Cham, Mrs. Nai accompanied them as Bible woman.

Without exception Mrs. Nai has the respect of every Cambodian Christian, man, woman and child. Perhaps it is partly because she knows how to listen to their troubles

and then, after prayer and reading the Word, gives wise counsel.

Since the national church conference this year she has been visiting different provinces and hopes to continue to do so as the Lord opens the way. Her messages and counsel come from a heart of love and deep understanding. She knows her Bible and is blessed of the Lord. The missionaries consider Mrs. Nai a choice vessel and all of them value her ministry. The Lord will continue to use her for His glory as you pray.

Her son now has a large family of his own. His daughter and three of his sons attended this year's youth conference and each one met the Lord in a definite way. This is the first year the son has permitted the boys to attend. They are burdened for their father, trusting he will come back to the Lord soon. He is still bitter in his heart because of happenings that took place several years ago. He has a wrong attitude, having harbored hatred in his heart and refusing to forget. Although the children are at church every Sunday now, the father never attends. This is a burden on Mrs. Nai's heart. We hope soon to see signs of her son's heart softening. God does not fail to hear the pleading and see the tears of a burdened mother's heart. Put this request on your prayer list.

Mrs. Nai (left) and Mrs. Kong are leaders of the women's work in Cambodia



The Call of Punta Arenas

On the tip of South America lies the "southernmost city of the world"—Punta Arenas. A rich area and a free port, it entices businessmen of every nationality. . . . The city has grown far faster than the gospel representation. Through the vision and witness of devoted Christian laymen, transferred to this area from their home cities, an Alliance work has been established. Within a year they have reaped a splendid spiritual harvest. In one service thirteen new believers were baptized.

By EUNICE BOEHNKE

THE interest of Europeans in our hemisphere was directed first toward South America rather than North America. Almost a century before the English landed in Jamestown a brave Portuguese, Ferdinand Magellan, sailed a fleet of five ships through the straits at the southern tip of South America. They bear his name. He was trying to find a route to Asia by traveling westward. While Magellan himself did not survive, one of the ships of the tiny squadron was the first in history to circumnavigate the globe. What before was only theory became proven fact: we live on a round ball.

When Magellan and his ships nosed southward along the coast and finally found the straits leading to the west, they looked on spectacular scenery on the right coast: snow-capped mountains down which glaciers glided into the sea made panoramas equal to those of Switzerland. Nestling on the continental shore of these same straits lies the busy port of Punta Arenas. There are two towns farther south, but Punta Arenas proudly and rightfully bears the title of "The Southernmost City of the World."

Both above and below the earth's surface this area offers riches which appeal to different types of persons. In this part of Chile and across the border in Argentina there are immense sheep ranches from which wool is exported to the mills of the world. Men came first to this land looking for gold. In recent years they have found the even more valuable "black gold" and have sunk oil wells. This latter quest has brought an upsurge of activity and prosperity to Punta Arenas. The government has declared the city a

free port and has abolished all tariffs. Manufactured products of Europe and America enter without restriction. Businessmen of varied races and nationalities find scope for their abilities.

Another type of man responded to the call of human need. Over a hundred years ago the Church Missionary Society of England sent Captain Allen Gardiner and a group of heroic companions to evangelize the aborigines of the island of Tierra del Fuego. The mission itself was an apparent failure; these brave men lost their lives. But their example of courage and devotion encouraged others to follow in their train, and strong mission groups have been established at different points in South America as a follow-up of the work of Allen Gardiner. In the city of Punta Arenas itself the Methodist Mission began operations in 1895.

The missionary urge which characterizes The Christian and Missionary Alliance in its reach for the uttermost parts of the earth finally led our workers to Punta Arenas. The first Alliance missionaries to visit there were Rev. Charles LeFevre and Rev. Mahlon Amstutz. They were convinced that the city itself had grown far faster than the gospel representation. It presented a real responsibility. Therefore, in spite of lack of personnel and a very limited budget, we felt we should make the move.

But the first effective messengers were not missionaries. The Lord opened the way through some of our fine Christian laymen. In 1957 Mr. and Mrs. Robert Young and Mr. and Mrs. Luis Lobos traveled together to Punta Arenas. Mr. Young is the grandson of a sturdy Scotch

couple who had coöperated actively with Mr. Weiss in the first years of our Chile Mission. The faith of his ancestors burns brightly in the bosom of Mr. Young, and he believes that his first job is to serve the Lord. He holds an important position as an employee of the City Water Works, but he felt that his real mission was to start an Alliance church. That was not to be an easy task. There was a critical shortage of housing in Punta Arenas. For some time there was no place where meetings could be held. However, the confidence of these two couples that God would provide a house of worship never failed.

During the summer months of December and January of 1958-59 I had an opportunity to visit Punta Arenas. In a rented apartment we began services with our small group. We had precious times of fellowship in prayer and Bible study, but our unceasing prayer was for a permanent meeting place. In March another outstanding couple from our church in Osorno arrived. By that time we were gaining adherents in the city itself.

In May the Mission allocated Rev. and Mrs. Ralph Minnick to Punta Arenas. There was by then the beginning of a congregation. A house had been rented for the Minnick family, and the meetings were held in one of the rooms most appropriate for that purpose. We felt that it was a marvelous answer to prayer when money was provided through the New York Headquarters to purchase that very property for a permanent location.

In February of this present year I was able to visit Punta Arenas again. My heart rejoiced at the contrasts visible after one short year. What I saw seemed nothing less than a miracle. What a thrill to wake up on Sunday morning and realize that the meetings would be held in our own Mission property! What a joy to see our brethren working and visiting with the burden of lost souls upon their hearts! What a blessing to witness the baptism of thirteen candidates! What thanksgiving as we heard the testimonies of those who had grown in the Lord and of those who had found the Lord during the year! What a proof that the "call of Punta Arenas" has been the call of God! ♦ ♦ ♦

FIVE KERNELS OF CORN

(Continued from page 4)

usual. If she lived she would be grateful. If she died she would be grateful, but she didn't want to leave things in the hands of simpering people whose faith could not match the problems. She was a tiny thing even in full flower and stayed longer than more robust people have under similar conditions. Then she died. But her legacy, to some of us, is greater than that which we may leave to others. God had given her a position; she fulfilled it and closed the book in thanksgiving.

We come finally to the *thanksgiving of promise* found in the nineteenth verse of Philippians 4: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

There can be no doubt about the success of prayer. This must be a constant source of strength to believing people. It is agreed that prayer has come under fire and we cannot defend it over appeals to empirical evidence. It is said that more prayers have been raised for the British royal family than for any other persons in history, but the life cycles for them are no longer than for people of any other group. The skeptic needs no further evidence that prayer is useless.

It is important to remember that Paul was in a bad way—in prison and, until the charity arrived from Philippi, in dire physical need. He saw no contradiction between his words and his condition.

Long life or short could not be the measure for Paul. Remember his experience in the ship on the way to Rome? The anchors were cut away; the ship was adrift; a night had passed during which the sailors expected to be shattered upon the rocks, and Paul told them to eat to be strengthened. In the midst of those fearful people—but let Luke tell it, "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all."

God obviously has the solution to our problems. We cannot see the way out but there is always a way. Just believing that brings considerable courage. And it is not the kind mustered by the whistling of a frightened lad passing a cemetery.

The delight of the Lord is toward us. In its best sense we have the analogy of a loving father and a dutiful son. The tendency is to dote on the child, but like a good father He cannot give that which will spoil the character or integrity of the child.

The concomitant to that holds also: He will not withhold anything which is needful to the spiritual benefit of His children. Whatever happens to obedient Christians must be to their eternal advantage; hence we may give thanks in full reliance upon His promises.

For the Christian, then, Thanksgiving Day becomes an exercise of prayer which is an offering of sacrifice. It is not a matter of our being in competition with those above or below us on the economic ladder. Giving of thanks is at its best when measured with the promises of God, many of which are laid up for a future time. But it is supreme when it is thanksgiving for God Himself.

The Pilgrims were thankful for five kernels of parched corn. That was not much, but they rested their case on His promises. They did have an alternative. They could have returned with the relief vessel, but they remained. What they did could not die even in a wilderness where many good things could and did pass from memory.

Nearly two centuries later the first president of a newly born republic



In the Western world there has been over the last few years a great revival of the false cults. The printed page has had a large part in this because the cult leaders have been shrewd enough to recognize the power of literature in influencing the human mind.

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issued the first Thanksgiving proclamation of a president. George Washington, in 1789, wrote, "Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection, aid and favors . . . Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be; That we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the People of this Country . . . and for all the great and various favors which He has been pleased to confer upon us."

Not every succeeding president issued a proclamation, but the five kernels of corn were not forgotten. Sarah Hale resolved to make Thanksgiving a national holiday. She wrote articles and badgered presidents. In 1852 she succeeded in getting twenty-nine states to mark the day. But it was not until brother fought brother in a terrible civil strife that Sarah Hale was heard in her plea for "just one day of peace amidst the blood and strife." A tall, dark, gaunt man listened to her and agreed. His eyes were sad, his beard seemed to pull his head to his chest, but his heart responded to the prospect of a day with no killing—a day when values could be examined. So it was that in 1863 Abraham Lincoln issued the first of the proclamations which have continued consecutively to the present.

Paul, we see your flickering lamp with its yellowish flame spiraling into sooty smoke, and drawing close we read the words of praise and thanksgiving upon the parchment. Voices of dying men repeat the sentiments either from a bed or from a burning stake. Even those Pilgrims with more people in the graves than in the cabins are seen by us. The five kernels of corn remain uneaten until every man has given thanks. Each one takes his morsel of gruel and it is gone. Then what do we see? They bow their heads again in thanksgiving for what they have received. It is thanksgiving—it is prayer. ♦ ♦ ♦



JAMES B. HARR, Reporter

To the Fields

Miss Lois L. Boehnke, R.N., left October 21 for her third term in Indonesia. She will teach in the Bible school at Long Bia, East Kalimantan.

Miss Dolores M. Jones returned October 25 to the Republic of Guinea,



Dolores M. Jones
Guinea, Africa



Lois L. Boehnke
Indonesia

West Africa, for her fifth term. Her assignment is to teach in the girls' Bible school in Baro.

Rev. and Mrs. Gerald L. Carner and son David left for India on October 26. Laura, Frances and Gerald Roy are remaining in the States to continue their education. The Carners work in the Marathi section of India.

Mr. and Mrs. Charles Bossert and their children, Christiane and Marthe, left Marseilles, France, October 27 for their second term of service in the Sudan—Upper Volta Mission, West Africa. Mr. Bossert will direct the French school in Somasso.

On Furlough

Miss Haldyne M. Spriggins arrived August 27 by plane from the Congo, having completed her second term of service. (We are sorry for the lateness of this notice.)

Rev. and Mrs. Edward J. Maxey and children, Joy and Michael, arrived August 12 from New Guinea. They have completed their first term.

Miss Alice C. Ryan, R. N., arrived October 29 from the Ivory Coast on her second furlough.

The New Generation

To Rev. and Mrs. Jack McClements, Ogden, Utah, a daughter, Wendy Sue, on September 16.

To Rev. and Mrs. Gerald E. McGraw, Hollidaysburg, Pa., a son, Philip Earl, on October 6.

To Mr. and Mrs. Robert Ellis, Orange, Vt., a daughter, Joy Suzanne, on October 8.

To Mr. and Mrs. Roland Hardee, Whiteville, N. C., a daughter, Terry Lynn, on October 12.

To Rev. and Mrs. Donald M. Loose, on furlough from the Republic of Guinea, West Africa, a daughter, Denise Ruth, on October 18.

To Rev. and Mrs. R. P. McNeel, Viet Nam, a daughter, Kathy, on October 20.

To Rev. and Mrs. Richard W. Bailey, a son, Jonathan Shuman, on October 23. Mr. Bailey is superintendent of the New England District.

Eight Men Ordained

Eight young men were ordained to the ministry at the annual conference of the Northeastern District held at Rochester, N. Y.

Those ordained were: James Armstrong, Nelson Cook, Joseph DeSerio, Clifford Nixon, Harold Schlaegel, John Packo, Richard Walker and Clement Hixenbaugh.

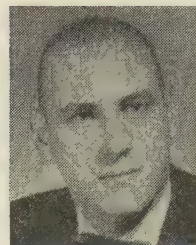
Rev. Donald Moreland, recently appointed National Youth Secretary, farewelled from the district, leaving his dual position as youth and Sunday school secretary. Mr. Moreland reported that to date the district Sunday school enrollment is 14,420, and that of these, an average of 9,705 are on hand each Sunday in the district's 124 Sunday schools.

Ninety-three churches were represented at the conference.

Western Canadians Advance

The 112 delegates from the seventy-five Alliance churches in the four Western Canadian provinces met in Winnipeg recently in a mood for district advance.

With Rev. Roy McIntyre presiding, the conference said it wants to see eighty-five churches, 3,000 Minute Men, a missionary pledge of \$250,000 and a network of district broadcasts by the end of 1962. In the Sunday school



Rev. Don Moreland
National
Youth Secretary

New Youth Secretary

At the September meeting of the Board of Managers Rev. Donald Moreland was appointed National Youth Secretary for the Society.

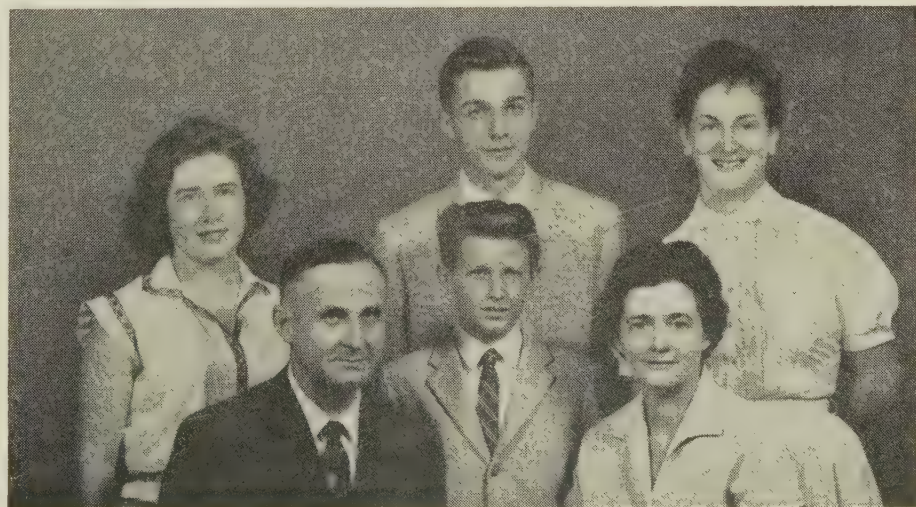
Mr. Moreland has had twelve years of youth leadership experience. For the past five years he directed the youth and Sunday school work of the Northeastern District. Previous to that he served for seven years with the H.B.A. organization in the New York Metropolitan area. Through this program high school young people were contacted with the Christian message.

Mr. Moreland has already assumed the responsibility for the youth work of the Society, and beginning in January he will become editor of the AYF page in the WITNESS. He succeeds Rev. W. B. Blackford, who resigned to become pastor in Albany, N. Y.

and youth areas, the district is working for a Sunday school enrollment of 17,800, with forty-five Standard Sunday schools, a youth fellowship in every church with an average district attendance of 3,000, sixty-two Standard youth fellowships and the establishment of a boys' and a girls' club in every church.

Currently the district has seventy-five churches, 1,300 Minute Men and a \$212,000 pledge for missions. It has 12,000 enrolled in its Sunday schools (seven are Standard), fifty-one youth fellowships (six of which are Standard) and no club program in forty-nine of the churches. It was pointed out to the delegates that the achievement of

Rev. and Mrs. Gerald L. Carner and family, India



these goals would require the concentrated effort of all.

Four men were ordained: N. Antosh, S. M. Blenkhorn, R. A. McLean and W. N. Morris.

Central District's Conference Best in History

The Central District Conference, held in Flint, Mich., "was conceded by most [of those present] to be the best attended and most fruitful . . . in the district's long history," according to Rev. Frank Bertram Miller, reporter. The 155 delegates were entertained by Rev. S. C. Thornhill and his congregation. The delegates came from 137 churches, of which eight are affiliated.

The superintendent, Rev. David N. Clark, delivered the keynote sermon, speaking on "The Hope of the Coming of the Lord." He underscored the importance of spiritual and practical preparation, and the necessity of "faithfully occupying" in the face of the imminent return of the Lord.

In the Tuesday night service Rev. W. F. Bryan, pastor of the Toledo Gospel Tabernacle, preached on "The Responsibility of Godly Leadership." The sermon was followed by a "largely attended and prolonged season of prayer, rich with the manifested presence and power of God."

In his report Mr. Clark pointed out that he had traveled 25,000 miles during the year, and that he and his assistant, Rev. N. E. Fye, had visited 74 per cent of the churches in the district. He also stated that churches had been organized in Kentucky, Ohio and Missouri, and that seven churches had acquired parsonages. Missionary giving from the district congregations amounted to \$787,736, Mr. Clark said.

Twenty-fifth Anniversary Observed

The Alliance Chapel in Vermilion, Alta., Canada, celebrated its twenty-fifth anniversary on the week end of Canadian Thanksgiving, October 7-10. The many visitors were welcomed by the pastor, Rev. J. M. Schroeder.

From humble beginnings in a photographer's shop in 1935, the work has grown until it now occupies a fine church building able to accommodate a congregation of 175 and house a Sunday school with an average attendance of 120. In the quarter-century which has elapsed the congregation has contributed \$50,000 to missions.

Services began with the AYF meet-



An Opportunity for Service

The Suppes Memorial Home in Glendale, Calif., is in need of several consecrated women for ministry in this home for our retired missionaries. There would be a modest monthly allowance plus full home privileges.

Interested persons may write to Rev. W. V. Yaggy, 371 Mission Road, Glendale 5, Calif.



Mr. and Mrs. Charles Bossert and children, Sudan, Africa

ing on Friday, October 7, when Mrs. Isabel Olds, first president of the AYF, spoke. Other speakers for the celebration were Rev. Roy McIntyre, Superintendent of the Western Canadian District, Mr. Arpad McLennan, first Sunday school superintendent; Rev. Gordon A. Skitch, the district superintendent who was instrumental in organizing the chapel; Rev. Edward Kird, first pastor, and Rev. D. T. Anderson, of Edmonton.

Three babies, sons of Mr. and Mrs. Ron Mix, Mr. and Mrs. Reuben Heppner, and Mr. and Mrs. Ben Francisco, were dedicated to the Lord in the Sunday morning service, the pastor officiating. Other features were colored slides of New Guinea, where Miss Betty Little, a former AYF president, is now serving, and a fellowship supper on Thanksgiving, with about 200 guests.

"Boot Camp" in Southeast

The Southeastern District held its first "boot camp" recently for young people in the district who have shown an interest in engaging in missionary work. The sixteen campers ranged in age from sixteen to twenty-five years and were under the direct supervision of Dr. Joe Webber, practicing physician of Atlanta and former missionary.

Dr. Richard Harvey said the purpose of the program was to "challenge young people with some of the hardships they would encounter in pioneer mission work." The group took to the Georgia hills with portable stoves, sleeping bags and tents.

Rev. and Mrs. T. C. Bozeman, of New Guinea, and Rev. N. H. Billings, formerly of the Ivory Coast, related experiences of the pioneer missionary.

Guests at the Suppes Memorial Home, Glendale, Calif. Seated: Mrs. C. F. Snyder, Miss M. E. Best, Miss E. E. Moull, Mrs. J. Suppes, Mrs. S. C. Hess, Mrs. Davis. Standing: Rev. E. Torvaldson, Rev. C. F. Snyder, Rev. and Mrs. S. D. Lomasson, Miss L. Hillman (matron), Mrs. J. D. Smith, Miss Tyler (nurse), Miss A. Holsted, Rev. L. B. Quick.

R. P. POSSIEL



Sunday

JAMES 3:1-10 (verse 6a).

On the Oriental steamers the passengers are not allowed to carry matches other than safety ones which cannot be lighted without striking them upon the box. A passenger would be fined for carrying an ordinary match. God says, "Don't carry anything but safety matches in this world of iniquity." All around are danger and destruction. You can set it off by a hasty word.—A. B. SIMPSON.

Monday

EZEKIEL 33:23-33 (verses 30-32).

We know few things more dangerous for the soul than the combination of evangelical truth with worldliness, ease and self-indulgence: the adoption of a certain phraseology of truth where the conscience is not in the presence of God, a merely intellectual apprehension of *standing* without any earnest dealing with the practical *state*, clearness in doctrine as to title without any conscientious reference to the moral condition.—C. H. MACKINTOSH.

Tuesday

2 CORINTHIANS 10 (verse 5).

Lord, rid me of all thoughts that I would not write on my forehead with indelible ink. Thus my thoughts are written on my soul, for Thee to see—for all to see, some day. Oh, cleanse my soul, Thou pure One! What I hide from the world do Thou disclose sternly to myself, and terrify me with its hideousness. . . . Crowd upon my mind now holy thoughts, and thoughts of peace and wisdom.—AMOS WELLS.

Wednesday

MATTHEW 6:19-34 (verse 19).

*Take my poor heart and only let me love
The things that always shall abiding prove;
Bind all my heartstrings to the world
above,
And lead me in the way everlasting.*

*Help me to lay my treasures up on high;
Teach me to seek my future in the sky;
Give me my portion yonder by and by,
And lead me in the way everlasting.*

—A. B. SIMPSON.

Thursday

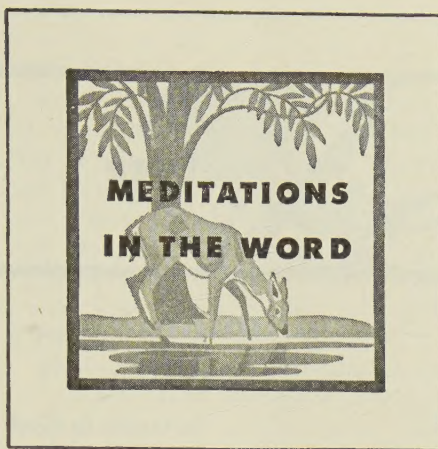
1 SAMUEL 15:9-22 (verse 22).

The Bible rings with one long demand for obedience. . . . We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time. If we obey this He will flood our soul with blessing and lead us forward into new paths and pastures. But if we refuse we will remain stagnant and waterlogged, make no progress in Christian experience, and lack both power and joy.—F. B. MEYER.

Friday

JEREMIAH 34:8-17 (verses 15, 16).

The princes and people of Judah, in their quick reversion of decision from obedience to disobedience, remind one of our own times. Often in an hour of spiritual re-



Edited by EDITH M. BEYERLE

vival in the individual soul one declares that forever he will go God's way and do God's will; but, alas, only too frequently the decision is put in reverse when one thinks too much is involved. Both money and ease were at stake in Zedekiah's time. Could it be that the same is true today? —PAMEIL.

Saturday

ISAIAH 60:9-22 (verse 13b).

Thine may be outward weakness, social isolation, intellectual limits, ignorance of the world, bad fortune, the storm and stress of wandering in desert places. But if through these places thy step is the step of God, if through these places thou walkest by the *will* of God, the light heart will keep thee young. Be it ever so rough, be it ever so steep, be it ever so miry, the place of His feet is glorious.—GEORGE MATHESON.

Sunday

MARK 1:1-11 (verse 10).

From this moment Jesus stood in a new attitude to His work. Henceforth there was another Personality united with Him, in all His teachings, acts and sufferings. It was the third Person of the Deity, so that all Christ's public life was fulfilled in the power of the Spirit. He deliberately suspended the exercise of His own divine rights, and took the position of a dependent man looking to God through the Holy Spirit to enable Him for all His ministry just as He enables us now.—A. B. SIMPSON.

Monday

PSALM 51:9-19 (verse 17).

In the experience of every Christian there comes a time when he has to break before God, and if the child of God refuses to do so, his life and ministry will suffer. In the animal world, before a colt is ready for work it must be broken. . . . Before any man or woman can be useful in God's work there has to be a breaking in his or her nature. The Lord can use only the minister who has a broken spirit and a contrite heart.—SELECTED.

Tuesday

ROMANS 8:5-14 (verse 14).

In the church of Christ you will find two classes of Christians. Some have lived

many years as believers and yet always remain babes; others are spiritual men because they have given themselves up to the power, the leading and the entire rule of the Holy Ghost. If we are to receive a blessing the first thing needed is for each one to know on which side of the line he stands.—ANDREW MURRAY.

Wednesday

2 SAMUEL 22:26-37 (verse 33b).

*"The way is wrong!" I said, half blaming
God;*

*"Astray am I in trackless, hopeless
night!"*

*From heavenly heights I saw the path I
trod,*

*And bowed in bitter shame. The way
was right.*

—ADELAIDE POLLARD.

Thursday

JOHN 12:20-33 (verse 24).

A fuller knowledge of the cross of Christ is the deep need of the Christian church. Not only the liberating, loosing power of the cross but the fellowship of the cross in "power to be martyrs"—which is the meaning, in the original, of "power to witness." How blinded we are, in our human vision, of the real meaning of Calvary. Christ saved us by His poured-out life at Golgotha, and God's way of saving the world is still through death.—PENTECOSTAL EVANGEL.

Friday

GENESIS 30:14-24 (verse 22).

When Rachel took God's way out of her sorrowful plight things began to happen. But it took time for her to learn the lesson that prayer brings God on the scene. Her first reaction was to envy her more favored sister; her second, to blame her innocent husband (30:1). Finally, she devised a fleshly plan whereby she might outwit God. But all to no avail, as she eventually learned. Then she capitulated and came God's way—by prayer. The human heart learns so slowly!—PAMEIL.

Saturday

1 KINGS 12:1-16 (verses 8, 16).

One has to learn by mistakes. An Irishman who professed to know all the shoals and sunken rocks in a dangerous channel was hired as a pilot. All went along pretty well for a short time when suddenly the boat roughly bumped against a sunken rock. The captain said, "Mike, I thought you knew all the rocks and shoals in this channel." "Shure, and I do," said the pilot, "*and that's one of them.*" So like the Irish pilot we learn of the existence of many sunken rocks in our paths by striking them.—G. P. PARDINGTON.



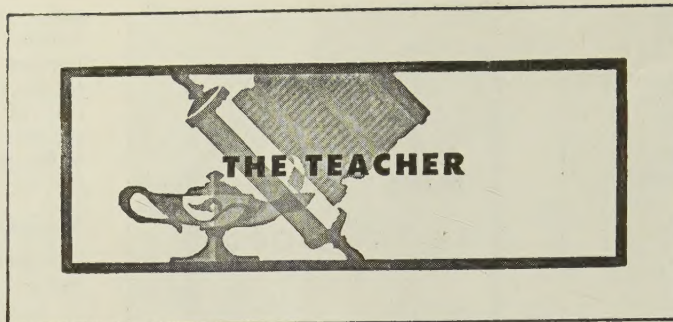
*The most trifling thing done solely to
please God is more precious in His
sight than all possible austerities and
mighty deeds prompted by vainglory or
self-love; and that because He looks
at the motive which prompts the deed
rather than at its result.*—JEAN NICOLAS
GROU.

November 20, 1960

LESSON TEXT—
Psalm 103:1-18

GOLDEN TEXT—
Psalm 103:1, 2

DEVOTIONAL READING—
Psalm 66:1-14



By Harold J. Sutton

November 27, 1960

LESSON TEXT—
Ephesians 6:10-20

GOLDEN TEXT—
Ephesians 6:10

DEVOTIONAL READING—
Philippians 4:4-13

Thanks Be to God

"The first verse of this psalm is said to be the very center of the Old Testament. . . . Surely, it fittingly expresses the great truth that praise is the true center of . . . the Christian life, the true pivot on which to hang our faith and hope and happiness and holiness" (A. B. Simpson).

I. SAVIOURHOOD (Psa. 103:1-5).

"The Lord" and "his benefits" are inseparable. The latter include (1) *release*. "Who forgiveth all thine iniquities" (v. 3). Alienation and separation are gone, clear and clean. Release from the warp of sin is a glorious reality. (2) *Renewal*. "Who healeth all thy diseases" (v. 3). The blight of sin is removed and health for soul and body is ours. Holiness is the great antiseptic. (3) *Redemption*. "Who redeemeth thy life from destruction" (v. 4). A probable reference to recovery from the threat of death. The once-more surge of vitality: who can estimate its worth? (4) *Riches*. "Who crowneth thee with lovingkindness and tender mercies" (v. 4). What coronation gifts are these! It is "kindness" that is "loving" in degree and demonstration; it is "mercy" that is "tender" in its appraisals and approaches. (5) *Resources*. "Who satisfieth thy mouth with good things" (v. 5). See the lavishness of God; in nothing is He small or miserly. He never skimps or hoards. Bounties are never withheld for impressive occasions or auspicious circumstances. Verses 1-5 portray "the eagle life" of strength and renewal.

II. SOVEREIGNTY (Psa. 103:6-12).

Our sweet singer of Zion passes now to another aspect of Him of whom he sings. There is (1) *righteousness* (v. 6). "Righteousness" (principle) and "judgment" (practice) guarantee the "oppressed" fair treatment. There is equity for all. (2) *Revelation*. This is revealed in (a) creation. Verse 7 refers to creation and preservation (which actually is the day-by-day repetition of the original miracle). (b) Compassion. In correction (vv. 8-10) the mercy that pardons is the child of grace that favors. The Lord "is slow [reluctant] to anger." His chiding is corrective and His knowledge indicates where and when allowances are to be made. In cancellation "his mercy" is as high as heaven and "transgressions" are beyond reach (vv. 11-13). East and west are not localities; they are directions. And there is no limit or boundary to a direction. Such is the greatness of His power and love, which passes all knowledge.

III. SYMPATHY (Psa. 103:13-16).

The descent from heavenly immensities is without jar or jolt. Now see (1) *His regard*. "As a father . . . so . . ." (v. 13). What a wealth there is in the couplet "as" and "so" in the Scripture. "As thy days, so . . . thy strength"; "as ye have . . . received . . . so walk"; here, "as a father . . . so the Lord." The "as" and "so" are equal; one balances the other. (2) *His remembrance* (vv. 14-16). Mark the connection. Some "know" and forget or go their way or turn to other things or reproach us. "He knoweth our frame"—our constitution, our weaknesses—and remembereth that we are dust. And frail dust, too. (3) *His reward* (v. 17). "Mercy . . . from everlasting to everlasting . . . and . . . righteousness . . . to such as keep his covenant, and to those that remember." Do we qualify?

Strength in God

The verses sum up the Epistle's argument. Great strength is needed to carry out the foregoing exhortations, strength that is found only in Christ. The warfare is spiritual; so are the weapons. The armor is largely defensive and indicates the nature of the fray.

I. THE WARFARE (Eph. 6:10-13).

(1) *Its nature*. "Not against flesh and blood [human personalities]." Our warfare is not with people. It is against principalities, powers, the rulers of the darkness, spiritual wickedness. "We wrestle" (i. e., engage in hand-to-hand combat). Study the phrase "spiritual wickedness." (2) *Its implements*. "The whole armour of God." Because the warfare is spiritual, carnal weapons are worthless. Satan is never defeated by the methods of man's devising, but rather by the means of God's providing. "Wherefore *take*" (not "make"). (3) *Strength*. "Be strong in . . . his might." All may be thus strong. The "power" is His; the will must be ours. Weakness is more than a calamity; it is a sin. The command "be strong" is not optional; it is obligatory.

II. THE WEAPONS (Eph. 6:11-20).

(1) "*Truth*" for the "loins" (v. 14). "Loins" represent the place of strength. The girdle (belt) keeps loose, flowing garments in place. "Truth" is the standard of sincerity which tests all other virtues. Some "hold the truth in unrighteousness." Looseness of conviction is fatal. (2) "*Righteousness*" for the heart (v. 14). Whose "righteousness"? God's! It is imputed for past transgressions and imparted for present transactions. We put on that which He has provided. (3) "*The gospel of peace*" for the "feet" (v. 15). The covered foot was laced about the instep to assure solid footing. This "gospel of peace" is more than enjoyment—it is employment. It is goodness on the march. The apostle did not find peace in the fleeing of conflict but in the fact of conquest. "If the eagle of victory is to rest on our standards, the dove of peace must brood in our hearts." (4) "*Faith*" for "the shield" (v. 16). The shield was approximately four feet high and two and one-half feet wide. This would stop the flame-tipped darts of the enemy. The value of faith is in what we trust, not our trusting. We conquer in Christ. "Take": effort and action are required. (5) *Salvation for a helmet* (v. 17). Salvation is comprehensive: we have been, we are and we shall be—saved. Mind clarified, judgment decisive, will tenacious. (6) *The Spirit for the sword* (v. 17). It is the Word of God as applied to all life's circumstances. Here is the life-long task of compassing truth into the span of conduct. Failure in knowing how to face up to life reveals either ignorance or perverseness concerning God's Word. (7) "*Praying . . . and watching*" (a) for self (v. 18). Methods of deliverance differ. Prayer and watchfulness will so indicate. (b) For saints (v. 18). Consistent prayer for the saints insures constant blessing from the prayers of the saints. (c) For the servant of God (vv. 19, 20). Paul requested prayer. His concern, although he was no longer young and was in prison, was not for creature comforts. It was for an anointing of God that would enable him to fulfill his calling.

Note the repeated use of the word "stand" (vv. 11, 13, 14). Our victory is not in what we do with Satan; it is in what we refuse to allow him to do with us.

OBEDIENCE

(Continued from page 7)

urging upon people a life of bondage and misery and restriction? That to obey God is to be the end of everything I enjoy? I tell you, it is freedom to do the will of God. "Work out your own salvation," said Paul to the church at Philippi, "with fear and trembling. For"—oh, what lovely words—"it is God which worketh in you both to will and to do of his good pleasure." It is God by His Spirit, the obedient life within you, who works in you to make you love to do God's will. The New Testament teaches that not only does the Lord Jesus Christ forgive the penalty of our sin, not only does He deal with the guilt and break the power of canceled sin, but, hallelujah, He takes away the love of sinning. He imparts to His child a life which longs after holiness.

If you are a believer but not obeying God, I tell you that you have the worst of the bargain at both ends. Because, you see, if you are a Christian you are fed up with the world, and if you won't obey God then you won't get on with Him and you are having an unhappy time. You can't go back and enjoy the things you used to enjoy because you have a new nature which protests. You can't enjoy your salvation either, because you won't obey Jesus to the limit. Oh, what a miserable experience that is—to be indwelt by the Holy Ghost but to be dominated by the flesh! That can stop right now. You can enter into the joy of your salvation, if you will only submit and let that stupid, arrogant little puppet that you call Self be put under your feet in the name of the Lord.

FULLNESS OF POWER

Again, the obedience of the Lord Jesus not only was His great joy, but it meant for Him *waiting upon God for His will*. This is one of the most marvelous things to me about my Saviour. The Book says that He learned obedience by the things He suffered (Heb. 5:8). He was always perfect, always without flaw, but when He was filled with the Holy Spirit He was driven by the Spirit into the wilderness to be tested by the devil. After forty days and forty nights without food He came back, having overcome all the powers of

darkness. And He came back, Luke is careful to tell us, "in the power of the Spirit."

See it? He went out in fullness, He came back in power; and fullness becomes power through testing and through obedience to all God's will. On your behalf and on my behalf He stood His ground in foot-to-foot combat with the enemy who would have dragged Him into hell if He had not obeyed.

Ah, but each act of obedience of the Master *fitted Him for a new discovery of the will of His Father*, and so it is for us. To obey God makes one fit for the further revelation of the will of God. To disobey God draws the veil right down. Every step of obedience opens up the way to a greater revelation of His perfect plan. If you are a disobedient Christian who at some issue has raised a proud neck and said "no" to Jesus, I am not surprised that you don't know where you are or where you are going or what the next step may be. There will never be any further light on the path until you repent and obey God.

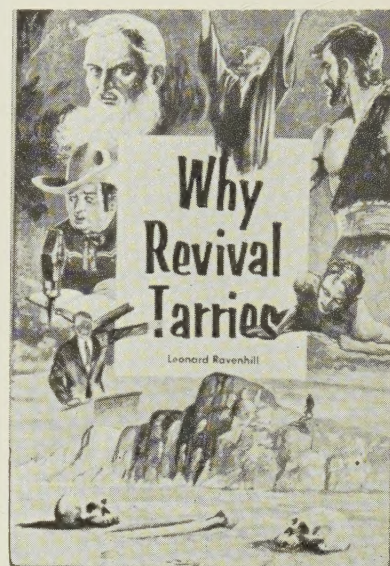
Lastly, the obedience of the Lord Jesus—oh, tell it out to the angels of heaven, tell it out to the whole family of God's people in the world, tell it out to the whole human race, and remind the devil of it—the obedience of the Lord Jesus was *unflinching to the point of death*. "He . . . became obedient unto death," and that is the obedience that Jesus Christ imparts to you.

May I make this perfectly clear—God saves you for one purpose: that is to die; that's all. You are not asked to live for Christ; you are asked to die. There is an instrument that was used in Old Testament times by the priest, about which we do not hear too much these days, called the fleshhook. It was used to get the sacrifice under the flame and to keep it there till it was reduced to ashes. If this convention is going to break out in a burst of Holy Ghost revival (and surely there has been enough preaching on sin and conviction to bring us there), if it is to break out in a burst of blessing, God is going to put the fleshhook upon some of us and He is going to pull us back to the place of obedience and total submission to His will, to the place of death. He will put the sacrifice under the flame until you

and I are reduced to dust and ashes, and upon that He will build the beauty of the character of Jesus Christ Himself.

The unreserved surrender of the Lord Jesus to the will of God was met by the unceasing bestowal of the power of the Holy Ghost. Just think what could happen out on the mission fields of the world, out through this beloved country, out everywhere you can imagine, wherever you touch an issue in the name of the Lord Jesus, if you go out a man who has understood the principle of submission. Through such lives the Holy Ghost has His way.

◆ ◆ ◆



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